

If the inhabitants of Boston have taken the legal and reasonable measures to prevent that misfortune, of all others the most to be dreaded, the execution of the Stamp Act, and as a necessary means of preventing it, have made any sacrifices, or incurred any expenses, or have borne any testimony against outrageous tumults and illegal proceedings, and given any example of the love of peace and good order, next to the satisfaction of having done their duty, and of the satisfaction of meeting with the approbation of any of their fellow-countrymen.

Learn, now, from the diary of John Adams the results of this system:

"The year 1766 has been the most remarkable year of my life. That enormous engine, fabricated by the British Parliament, for battering down all the rights and liberties of America—I mean the Stamp Act—has been raised and spread through the whole continent a spirit of resistance, and a determination to resist it, that will be remembered for ages. In every colony, from Georgia to New Hampshire inclusively, the stamp distributors and inspectors have been compelled by the unconquerable rage of the people to resign their offices. Such and so universal has been the resistance to the people, that every man who has dared to speak in favor of the stamps, or to soften the detestation in which they are held, has great reason to believe that his fortune, connections, and influence have been, and are to sink into universal contempt and ignominy."

The Stamp Act became a dead letter. At the meeting of Parliament, numerous petitions were presented, calling for its instant repeal. Franklin, at that time in England, while giving his famous testimony before the House of Commons, was asked whether he thought the people of America would submit to the Stamp Act, if modified. His emphatic response was: "No, never, unless compelled by force of arms." Chatham, yet weak with disease, but mighty in eloquence, exclaimed in memorable words: "We are told America is obstinate; America is almost in open rebellion. Sir, I rejoice that America has resisted. Three millions of people so dead to the feelings of liberty, as voluntarily to submit to be slaves, would have been fit instruments to make slaves of all the rest. The Americans have been wronged; they have been driven to madness; they will long leave to the House, in a few words, what is really my opinion. It is that the Stamp Act is repealed, absolutely, totally, and immediately." It was repeated. Within less than a year from its original passage, denounced and discredited, it was driven from the statute-book. In the church-house of history, with the unclean things of the past, it now rots. Thither the Slave Act is destined to follow.

Sir, regarding the Stamp Act carefully and cautiously, free from the animosities of the time, it is impossible not to see that, though gravely unconstitutional, it was at most an infringement of civil liberty only, not of personal liberty. There was an unjust tax of a few pence, with the chances of amercement by a single judge without a jury; but, by no provision of the Act, was the personal liberty of any man assailed. Under it no freeman could be seized as a slave. Such an act, though justly obnoxious to every lover of constitutional liberty, cannot be viewed with the feelings of repugnance evinced by a statute which assails the personal liberty of every man, and under which any freeman can be seized as a slave.

Sir, in placing the Stamp Act by the side of the Slave Act, I do no injustice to that emanation of British tyranny. Both, indeed, infringe important rights; one of property—the other the vital right of all, which is to other rights as the soul is to the body, the right of a man to himself. Both are condemned; but their relative condemnation must be measured by their relative character. As Freedom is more than property; as Man is above the dollar that he earns; as Heaven, to which we all aspire, is higher than the earth, where every accumulation of wealth must ever remain: so are the rights assailed by an American Congress higher than those assailed by the British Parliament. And just in this degree must liberty condemn the Slave Act more than the Stamp Act.

Sir, I might here stop. It is enough in this place, and on this occasion, to show the unconstitutionality of this enactment. Your duty commences at once. All legislation hostile to the fundamental law of the land should be repealed without delay. But the argument is not yet exhausted. Even if this act could claim any validity or authority under the Constitution, which it cannot, it lacks that essential element in the public conscience of the States, where it is to be enforced, which is the life of all law, and without which any law must become a dead letter.

The Senator from South Carolina [Mr. Butler] was right, when, at the beginning of the session, he pointed out, that a law which could be enforced only by the bayonet, was no law. Sir, it is idle to suppose that an act of Congress becomes effectual, merely by compliance with the forms of legislation. Something more is necessary. The act must be in harmony with the prevailing public sentiment of the community upon which it bears. Of course, I do not suggest that the cordial support of every man or of every small locality is necessary; but I do mean to say, that if the public conscience, which is the public conscience of the States, where it is to be enforced, which is the life of all law, and without which any law must become a dead letter.

With all these it must be so far in harmony, that like other laws by which property, liberty and life are guarded, it may be administered by the ordinary process of the Courts, without jeopardizing the public peace or shocking good men. If this be true as a general rule—if the public support and sympathy be essential to the life of all law, this is especially the case in an enactment which concerns the important and sensitive rights of personal liberty. In conformity with this principle, the legislature of Massachusetts, by formal resolution, in 1850, with singular unanimity, declared:

"We hold it to be the duty of Congress to pass such laws only in regard thereto as will be maintained by the sentiments of the Free States, where such laws are to be enforced."

The duty of consulting those sentiments was recognized by Washington. While President of the United States, at the close of his administration, he sought to recover a slave, who had fled to New Hampshire. His autograph letter to Mr. Whipple, the Collector of Portsmouth, dated at Philadelphia, Nov. 28, 1796, which I now hold in my hand, and which has never before seen the light, after describing the fugitive, and particularly expressing the desire of "her mistress" [Mrs. Washington] for her return, employs the following decisive language:

"I do not mean, however, by this request, that such violent measures should be used as to excite a mob or riot, which might be the case if she has adherents, or even uneasy sensations in the minds of well-disposed citizens. Rather than either of these should happen, I would forego her services altogether; and, for example also, which is of infinite more importance.

"GEORGE WASHINGTON."

Mr. Whipple, in his reply, dated at Portsmouth, Dec. 22, 1796, an autograph copy of which I have, recognizes the rule of Washington:

"I will now, sir, agreeably to your desire, send her to Alexandria, if it is practicable without the consequences which you except—that of exciting a riot or mob, or creating uneasy sensations in the minds of well-disposed persons. I cannot be calculated beforehand; it will be governed by the popular opinion of the moment, or the circumstances that may arise in the transaction. The latter may be sought into and judged of by consulting with such persons, without discovering the occasion. So far as I have had opportunity, I perceive that different sentiments are entertained on this subject."

The fugitive never was returned, but lived in freedom to a good old age, down to a very recent period, a monument of the just forbearance of him, whom we apply call the Father of his country. It is true that he sought her return. This was at this time a vexatious period. Proscribed by the popular opinion, justifying his such effort. His death is above his life. His last testament cancels his authority as a slaveholder. However he may have appeared before man, he went into the presence of God only as the liberator of his slaves. Grateful for this example, I am grateful also, that a slaveholder, and seeking the return of a fugitive, he has been on permanent record a rule of conduct, which, if adopted by his country, will make slaveholding impossible. The chances of a riot or mob, or even uneasy sensations among well-disposed persons, are to prevent any such pursuit.

Sir, the existing slave act cannot be enforced without violating the precept of Washington. Not merely "uneasy sensations among the people," but rage, tumult, commotion, mob, riot, violence, death, gush from its fatal overflowing fountains:

—hinc fonte derivata clades

In patriam populumque fluxit.

Not a case occurs without endangering the public peace. Workmen are violently dragged from employment to which they are wedded by years of industry; husbands are ravished from wives and parents from children. Everywhere there is disturbance; at Detroit, Buffalo, Harrisburg, Syracuse, Philadelphia, New York, Boston. At Buffalo the fugitive was cruelly knocked by a log of wood against a red hot stove, and his neck tried against while the blood still oozed from his wound-head. At Syracuse he was rescued by a sudden mob; so also at Boston. At Harrisburg the fugitive was shot; at Christiana the Slave Hunter was shot. At New York unprecedented excitement, always with uncertain consequences, has attended every case. Again at Boston a fugitive, seeking only to reach the British Consulate, and under pretext that he was a criminal, arrested only after a deadly struggle; guarded by officers who acted in violation of the laws of the State; tried in a Court House surrounded by chains contrary to the common law; finally surrendered to Slavery by trampling on the criminal process of the State, under an escort in violation of the laws of the State, while the public trembled and the whole people, not merely uneasy, but swelling with ill-suppressed indignation, for the sake of order and tranquility, without violence witnessed the shameful catastrophe.

With every attempt to administer the Slave Act, it constantly becomes more revolting, particularly in its influence on the agents it entails. Pity cannot be touched without detestation, and all who are engaged in this work seem at once and unconsciously to lose the better part of man. The spirit of the law passes into them, as the devil entered the swine. Upstart commissioners, the mere mauls of courts, vie and revie with each other. Now by indecent speed, now by harshness of manner, now by a denial of evidence, now by clipping the defence, and now by open, glaring wrong, they make the odious Act yet more odious. Clergy, grace, and justice, die in its presence. All this is observed by the world. Not a case occurs which does not harrow the souls of good men, and bring tears of sympathy to the eyes, also—those tears which "patriots shed o'er dying laws."

Sir, I shall speak frankly. If there be an exception to this feeling, it will be found in the mercenary interest. It is an unpardonable selfishness, twice in English history, frowned upon the endeavors to suppress the atrocity of Algerine Slavery; that it sought to baffle Wilberforce's great effort for the abolition of the African slave trade; and that, by a sordid compromise, at the formation of our Constitution, it exempted the slave trade from the operation of the African American judgment. And now representatives of this interest, forgetful that commerce is the child of freedom, join in hunting the Slave. But the great heart of the people recoils from this enactment. It palpitates for the fugitive, and rejoices in his escape. Sir, I am telling you facts. The literature of the age is all on his side. The songs, with voices of melody, are for Freedom. Who could sing for Slavery? They who make the permanent opinion of the country, who mould our youth, whose words, dropped into the soul, are the germs of character, supplicate for the Slave. And now, sir, behold a new and heavenly ally. A woman, inspired by Christian genius, enters the lists, like another Joan of Arc, and with invincible power sweeps the chords of the popular heart. Now melting to tears, and now inspiring to rage, her work everywhere touches the conscience, and makes the Slave Hunter more hateful. In a brief period, nearly 100,000 copies of *Uncle Tom's Cabin* have been already circulated. But this extraordinary and sudden success—surpassing all other instances in the records of literature—cannot be regarded as the triumph of genius. Higher far than this, it is the testimony of the people, by an unprecedented act, against the Fugitive Slave Bill.

"These things I dwell upon as the incentives and tokens of an existing public sentiment, which renders this Act practically inoperative, except as a tremendous engine of terror. Sir, the sentiment is just. Even in the hands of a slave trader, who is loathed as an ignominious character, from whose countenance is turned away; and can the Slave Hunter be more regarded while pursuing his prey in a land of Freedom? In early Europe, in barbarous days, while Slavery prevailed, a Hunting Master *schneider* here, as the Germans called him, was held in aversion. Nor was this all. The fugitive was welcomed in the city, and the slave trader was loathed as an ignominious character, from whose countenance is turned away; and can the Slave Hunter be more regarded while pursuing his prey in a land of Freedom? In early Europe, in barbarous days, while Slavery prevailed, a Hunting Master *schneider* here, as the Germans called him, was held in aversion. Nor was this all. 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ESSEX COUNTY ANTI-SLAVERY SOCIETY.

Society will be held at Lawrence, on Saturday and Sunday, Sept. 25th and 26th, agreeably to adjournment. Meetings to commence at 7 o'clock, Saturday evening. Let there be a full attendance of the friends of liberty.

The speakers engaged to be present are W. L. Garrison, Daniel Foster, and Charles L. Remond.

JOSEPH MERRILL, Rec. Sec.

NEW BEDFORD, (Bristol Co.)

An Anti-Slavery Convention will be held in New Bedford, at Liberty Hall, commencing on Saturday evening, September 25, and continuing on Sunday, 26th, at 10 o'clock hours, day and evening.

Miss Sallie Holley of Rochester, N. Y., Stephen S. Foster and Abby Kelley Foster, Agents of the Mass. Anti-Slavery Society, will attend this meeting.

SALLIE HOLLEY,

An agent of the Mass. Anti-Slavery Society, will give a series of lectures in NANTUCKET, commencing on Wednesday evening, Sept. 29.

DANIEL FOSTER,

An Agent of the Mass. Anti-Slavery Society, will lecture as follows:—

Pepperell, Fitchburg,	Tuesday, Friday,	Sept. 28. Oct. 1.
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Westminster, Monday, " 4.
Gardner, Thursday, " 7.

N. B. In each case it may be expected that Mr. F. will remain in the place named until the date of his next following appointment, closing at Gardner, on Sunday, Oct. 10.

OLD COLONY A. S. SOCIETY.

A quarterly meeting of this Society will be held in the Universalist Church at Hanson, on Sunday, Oct. 3, at the usual hours of religious services. In view of the national and State elections, we hope to see a goodly number of the friends of the Society present, that our duties in relation thereto may be thoroughly and duly considered.

BOURNE SPOONER, *President*.

H. H. BRIGHAM, *Sec'y*.

BROOKFIELD (Worcester Co.)

An anti-slavery meeting will be held at the Poquunk meeting-house, in Brookfield, on Sunday, Oct. 3d, commencing at 10 o'clock, A. M., and will

be attended by Stephen S. Foster and Samuel May, jr.

**CONVENTIONS IN NORTHAMPTON AND
SPRINGFIELD.**

An Anti-Slavery Convention will be held in Northampton, on Sunday, Oct. 17, and another in Springfield, on Wednesday, Oct. 20—both Conventions to be attended by Wendell Phillips and Wm Lloyd Garrison. Further particulars hereafter.

TO LYCEUM COMMITTEES.

Prof. W. S. BROWN, Author of 'Chemistry for Beginners,' &c., is now ready to enter into engagement with Lyceum Committees and others, to deliver Lectures on *Chemistry and Physiology*. His stock of Chemical Apparatus is large, and specially adapted for illustrating Popular Lectures.

Prof. B. would direct particular attention to his new lecture, prepared for the approaching season, entitled

"Poetry and Magic of Science."
Dr. Address W. S. Brown, Blackstone, Mass.

NOTICE.

Is there any friend of the colored people who, will give a home and instruction to a bright Cuban boy some twelve years old, who has had some three years common school teaching in New England?

Address **WENDELL PHILLIPS,**
 Northampton.

NOTICE. Mrs. MARY BROWN is desirous of procuring immediate employment, as waitress and ironing, house-cleaning, &c. &c. Those who may wish her services will please inquire of R. F. WALLCUT, 21 Cornhill. Mrs. B. has but recently arrived in Boston, and has three children dependent upon her. We believe that she can be depended upon as a capable and trusty woman.

P R O S P E C T U S
OF
THE NEW ERA:
OR, HEAVEN OPENED TO MAN.

'Behold, I make all things New.' 'Hereafter ye shall see Heaven OPENED.'


I propose to issue a weekly paper, with the above title, devoted to Spiritual Facts, Philosophy and Literature to be published in the City of Boston, on every

successive Wednesday morning. It will be printed on good paper, with fair type, in a folio form, with beautiful vignette at the head of it, of *Heaven opening and the angels descending*; a picture which shall correspond to the title of the work. It will be a most timely significant of the New Age on which our country is entering. It will be a medium for the highest order of SPIRITUAL COMMUNICATIONS—a vehicle for the facts, philosophy and practical suggestions of human correspondents, and for such editorial matter as the Editor may deem it wise to publish. It will be one which the public shall seem to demand. It shall be a rare paper, in the best sense of the word: free for the utterance of all worthy and useful thought—*FREE LIFE AND LOVE AND WISDOM ARE FREE!* It will spontaneously avoid all sectarianism, (except to give publicity to the cause of the oppressed and the poor); and it will be the unwavering advocate of Universal Truth.

Friends of Humanity, and lovers of Spiritual Com-

munition—are you ready for such a paper in this locality? If so, will you do me and the cause the favor to send in your names? I want *no money* now. All that is your name, pledged to pay in *advance* on the receipt of the first number. And when the list reaches the least number requisite for its support, the first number will be issued.

TERMS:—The New Era will be published \$1.50 per annum in advance.

 All communications must be addressed to me (postage paid), at Boston, Mass. Will those to whom this Prospectus is sent obtain all the names they can and make returns soon? S. CROSBY HEWITT.

Boston, Sept. 11, 1852.

LEWIS HAYDEN,
FASHIONABLE
CLOTHING STORE,
NO. 121 CAMBRIDGE STREET—BOSTON.

EVERY variety of Coats, Pants, Vests, Shirts, Bosoms, Collars, Cravats; Carpet Bags, Trunk, and Gentlemen's Furnishing Goods, in general; a good assortment of fashionable Hats and Caps, &c. &c., selling at the lowest rates.

August 27. tf

THE SPIRIT WORLD.

LIGHT from the Spirit World; comprising a Series of Articles on the condition of Spirits, and the development of mind in the Rudimental and Second Spheres, being written by the control of Spirits. Re Charles Hammond, Medium. Price, 63 cts.

The Pirgimes of Thomas Paine, and others, to the Seventh Circle in the Spirit World—a continuation of 'Light from the Spirit World,' written by the Spirit Thomas Paine—50 cts.

Voices from the Spirit World: being Communications from many Spirits, by the hand of Isaac Fox, Medium. Price, 50 cts.

Reichenbach's Dynamics of Mæmmerism, \$1 25.
Night Side of Nature—Ghosts and Ghost Sees.
By Catharine Crowe—\$1 00.
Supernatural Theology and Life in the Spheres: deduced
from alleged Spiritual Manifestations. By Owen W.
Warren—25 cts.
Familiar Spirits and Spiritual Manifestations: in-
cluding a Series of Articles by Dr. Enoch Pond, Professor
in the Bangor Theological Seminary, together with
Reply by Veriphilops Credens—15 cts.
The Spirit Harp: compiled by Maria F. Chandler.
25 cts.
The Clairvoyant Family Physician. By Mrs. Tu-
tle—75 cts.
The Revelations, the Great Harmonies, and all the
other Works of A. J. Davis, the Clairvoyant.
For sale by B. L. MARSH, No. 25 Cornhill.

July 2 3m

JOHN OLIVER,
CARPENTER,
No. 7 TRAVENBES STREET, CORNER OF FRIEND STREET,
BOSTON.

SLATE at Anti-Slavery office, 21 Cornhill
Orders left, the friends of the cause.



For the Liberator.

FREE AMERICANS—A NEW SONG.

BY W. MELNE.

Tune—"Scots wha hae."

Free Americans! how long,
Calmly, will ye suffer wrong—
See the feeble by the strong
Held in chains and slavery?

Ye to whom a freeman's lot
Is so dear, have ye forgot
How your sable brother fought,
By your side, for liberty?

Every moment he remains,
Held by you in servile chains,
Deeper, darker makes the stains
Of your guilt and knavery.

Rise! and with a giant's might,
Freedom's moral battles fight;
Lest the sword of Justice smite
Down your Eagle, suddenly!

Sable cheeks are wet with tears,
And a wailing fills his ears,
Who in mercy ever hears
The faintest cry of misery.

Heavy burdens haste undo,
Lest in wrath He visit you,
And the vengeance justly due,
Be requited fearfully.

Helpless infancy invokes,
Hoary age with snowy locks,
Woman, too, for justice knocks
At your doors beseechingly.

Shall their tears to pity move,
Tears observed by God above,
God, whose justice, truth and love,
Never sides with tyranny?

Blush, Americans! for shame;
There a blot upon your fame—
Wipe it out, and get a name
For justice, truth and equity.

Then the Union, all around,
Songs of Jubilee sound,
And a State no more be found,
Stained with human slavery.

For the Liberator.

A DAGUERRETYPE.

BY AN ARTIST OF THE OLD COLONY.

They call thee "godlike"—ah! their empty praise
For thy departed honor poorly pays!
They call thee "patriot"—lo! the vain profession!
No heart to feel for victims of oppression!
They call thee "great expounder of the law"—
No man, no friend more depraved or saw!
They call thee "statesman"—hast thou 'lost thy soul'?
Whate'er thou'st gained, no profit's in the goal!

LEND A HAND.

Working 'mid the world's commotion,
Fighting up life's thorny road,
Patriots, with a high devotion,
Struggle in the cause of God.
And to us that band is praying,
And their griefs before us laying,
And to us that band is saying,
"Brethren! lend a hand!"

Men of freedom! men of daring!
Blest with health, and strong in youth,
Come, with all your noble bearing,
Fight the battle of truth.
Former friends reject and slight us,
Friends and men resist and spite us,
Earth and hell combine to fight us—
Heroes! lend a hand!

Men of wealth, and men of station,
Vice has had your aid too long;
Come, then—from your degradation
Help to raise the wretched throng.
Of a doom of woe unthinking,
From a poison cup they're drinking,
In a sea of death they're sinking—
Rich ones! lend a hand!

Men of genius, high and soaring,
Cease your flights past human ken;
Lend your mighty aid in pouring
Knowledge round the paths of men.
Round you is a solitude—
Minds with higher powers endued,
Perishing for lack of food!
Genius! lend a hand!

Men of God! whose noble calling
Has come down from Heaven above,
Cease your scheming and caballing—
P each in truth a Savior's love.
While but trifles you're deeming,
Millions for the truth are sighing,
And the second death are dying—
Christians! lend a hand!

Men of every mind and station,
Sow the seed and strike the blow!
Rise in honest indignation,
Rise to fight the common foe!
There's a field for all your working,
Vice is reigning, sin is lurking;
Let there be no dastard shrinking
Patriots! lend a hand!

From the National Era.

CHRIST AND MARS, OR CHRISTIANITY AND WAR.

'Trust in the Lord, and keep your powder dry,'
Said Cromwell, when along the darkened sky
Flew forth the swift-winged messengers of fate,
Which sent a legion down to Pluto's gate!

'Trust in the Lord; and pray, 'Our Father, God,'
Then smite his children with a demon's rod!
Breathe forth that prayer, 'Most hallowed be thy name,'

Thy kingdom come, thy will be done, the same
In earth as heaven; then open the cannon's mouth,
Let slip the dogs of war, from North to South,
From East to West let fiends incarnate rage,
And make mankind in hellish scenes engage!

'Trust in the Lord to 'Give us daily bread,'
Then eat your food with hands by murder red!
'Forgive us, Lord, as we our foes forgive,'
Then rob them of those joys for which they live!

'Into temptation lead us not, Oh! Lord,'
But give us heart to kill with grate and sword!
'From every form of evil set us free,'
Yet help us flood the earth with crimsoned sea!

'And unto thee shall glory, honor, power,
For aye be given, when in a direful hour,
The lights of heaven shall fade amid the glare
Of universal fire, and demons wear

The crown of undisputed right and sway!
Such is the scene where CROMWELL rule the day,
And such the part that CHRISTIAN WARRIORS play!

REV. J. W. D. M. K. K.
Geneva, Illinois, 1852.

PRECEPTIVE.

Think what is just—'tis not enough to do,
Unless thy very thoughts are upright too;
Dele of the truth; for that which will not die,
A coward is, and gives himself the lie.

The Liberator.

'HOPE ON, HOPE EVER.'

LONDON, August 1, 1852.

DEAR GARRISON: Your steady persistence in your great and good work has, by the sight of a Liberator, been called to my mind; and I feel encouraged not to despair of human progress. I had begun to rest from voluntary exertion, satisfied to leave Kings to God—forgetting that, as to human things, he works through human agents, that all our faculties were given to promote his purposes, and that each is bound in his circle to use them actively; and that we must not hope to escape moral and just retribution, if we hide our talents, though but one, in a napkin. This is beautifully illustrated by Jesus in the parable of the talents. How much, it seems, at times, it is to be regretted that his teachings had not come down to us unadorned with the writings of the ardent Paul; though as they have come down so, I am satisfied it is for the best that they came so. The fact that a thing has happened is, to me, sufficient to justify the conclusion, that it was best it did happen.

Our business and duty is to correct, or aid in correcting, what we think wrong. We cannot get rid of the past facts; they have gone down the stream of time, and we must be content with fatalism, or infer that we have a duty to perform in this life, and that, to aid in improving the effects which may be made to flow by the active energy of the wise and the good. It is from the whole stream of facts that men, in the ages that have passed, have derived and transmitted their knowledge to after ages; and that increasing knowledge has enabled us to see the good which Nature (God) is ever edifying.

Electricity, which, of late, was deemed to be a visitation of vengeance, is now turned by knowledge to the mighty blessing of transmitting and increasing intelligence by almighty wings, and in the end will strengthen the power of the masses against despotism. This despotism and priestcraft will be dismissed to the darkness from whence they came. They sprang from darkness and ignorance, and to that darkness they will return.

All nature is chemistry; man himself is a laboratory; and the knowledge of nature, which is the knowledge of the laws of God and his works—the knowledge of the comprehensive and beautiful philosophy of Jesus, which teaches the love of God and man, and acting towards our brother, and judging him as we would that he should act towards and judge us—will be found to accord. We shall be fitted for higher being, and find our reward.

Your perseverance in your good work heartened me up again; that is, it suggested a train of thought which did so, at a moment when my view of the political aspect of things here had thrown a wet blanket over me. It is never long with me before it dries, as my view, that all things work together for good, is steady, though I, as others, occasionally feel myself puzzled to reconcile things that happen contrary to the way in which I wished. This thought, I have no doubt, or something like it, occurred to the abolitionists when the iniquitous Fugitive Slave Bill passed; but the discussion to which that bill has given rise has done more, and will do more for the abolition of slavery, than we at first saw connected with it.

Take an instance: 'Uncle Tom's Cabin' was printed here at 2s. 6d. It sold so rapidly, that it was soon printed for a shilling; and it is now printing in penny numbers. It is largely contributing to diffuse the abolition of slavery, which you had made a world-wide question, reach the meanest in circumstances, and it will tend to strengthen the poor and ignorant against slavery, ere they embark for your country. It is a narrative which brings the sufferings of the slave home to the heart and the feelings, in a form in which hundreds and thousands can appreciate them, and are made to abhor those who inflict or advocate them. The work enlists the feelings of all who read it, and the feelings lead the majority; and if there is reasoning power, and it is awakened, the feelings in the end lead the judgment. The judgment is pretty sure to enter the same regiment in which the feelings have enlisted. Go on, then, my earnest, good friend! Be assured you will reap, if you faint not. It will be an honor, in a future day, to have labored with you in your great mission.

What an amazing number of progressive movements a man sixty years old might record as movements, the fruits of which he has seen! And when he remembers how often he has grieved himself at the influences which appeared to oppose the rapid advance of the good, or what he thought so, and now looks back and takes note of the progress made, how truly and fully does it prove that society, notwithstanding these influences, is a growth, and is ever improving—what is a process of adaptation, and that 'onward' is a law of our being, and is for good. Every man has his errors; but, inasmuch as all have not the same errors, truth progresses, though the errors impede. If ten is taken as representing society, only one of the ten would be found riding the same hobby; and though the other nine should have their hobbies, there will always be nine against each particular hobby, and the stream would still run in the right direction.

Hence the purposes of God, or nature, are worked out, independently of the will of man, yet through his agency. We are creatures of necessity, creatures of the great first cause. Man has what to the world has appeared, and what to man still appears to be, a free will; yet is he a creature of necessity. His language has been formed out of what to men has appeared to be their state and position, namely, that of free agency; they form their own language. Higher views of God's providence show, that all things proceeding from Him are governed by him, and are overruled to his purposes. He works through the agency of creatures; and, notwithstanding their misapprehension or non-apprehension of the laws of nature, the laws of nature act and govern and influence, whether we understand them or not—they control, and we enjoy or suffer, as we conform or err. We are compelled to submit to them, whether knowing them or not, or suffer the consequences of disobedience or non-conformity.

There is no liberty, so to speak, but the liberty of obedience. Wise or ignorant, man cannot suspend or control their action; though, knowing them, he may use them, and profit by their use.

The laws which govern and control us, as individuals, are, as certain, physically, mentally and morally, as the laws which govern external nature. We cannot control the tides or the plants; neither can we refuse our being. We are not consulted as to receiving or going out of life, or as to the laws which control it. We cannot but breathe, and that brings sensation into action, and we cannot resist our sensation.

The eye, it cannot choose but see;
We cannot bid the ear be still;
Our bodies feel, where'er they be,
Against or with our will.

We cannot suspend the gastric juice; and from this proceeds our motives to action, to labor, to learn, and thence our intellectual and artistic attainments, our moral convictions, our intelligent obedience, our love for excellence, our enjoyment of high and pure motives. These sensations, which are independent of ourselves, compel us to act. Let every man act in conformity with or against these laws, and he will neither miss the reward nor escape the consequences, whether he sins from ignorance, or against knowledge.

Whether we call this obedience to the law of nature, or the law of God, is a difference in words, not in essence. If we say with the secularists, those who obey the law of nature will reap the reward of their wisdom or obedience to the higher power; or

if we say with the Christian, all things work together for the good of those who love God, we express the same thought in different words. The one form is conceived in the language suggested by those who reverence power as evidenced in the law of nature, but have not imagined a being or person; the other is language conceived by those who have found or embodied an idea of person, connected with the supreme.

We should endeavor to arrive at the essence of the thoughts expressed, treating the words as the mere dress.

Many of the disputes about free will or necessity have arisen from the words used, but much more from the difficulty inherent in the subject, because it has relation to the infinite, and the agent is finite; but man can see enough to know that the power that creates is greater than the thing created, and has not subjected his laws to the creature's will. Man's character is formed for him, not by him.

This doctrine, that God rules all things, is put by the Evangelists into the mouth of Jesus—'Are not two sparrows sold for a farthing? and one of them shall not fall to the ground without your Father's notice. But the very hairs of your head are all numbered: fear ye not, therefore, ye are of more value than many sparrows.'

This is a faithful saying. It is one of the leaves of the tree of life appointed for the healing of the nations, and is able to make us wise unto salvation, and thoroughly furnished unto all good works. It is a great truth, and must not be suffered to fall to the ground. That is the cause of a thing, without which it would not be.

The character of a man flows from his life and organization. His life he cannot help receiving; his organization he cannot help obeying. Man's organization is sustained and controlled by his Creator, as is evinced by the language we have quoted from the great Christian Philosopher, whose philosophy would, ere this, have pervaded the world, if the dogma of credists had not been taught in its stead, and in his name, by priests, who built arches over his doctrine, and then pretended they were founded upon his teaching.

We receive our thoughts and coin our language through the senses. Without the senses, there is no thought; without these, no words—for words are but the symbols having conventional meaning only. These senses are put in action by the material things surrounding us, which are the types of all new ideas in which they give rise; and as we increase in knowledge, we multiply our desire of symbolizing—extending our view of God through his works.

Mind is ever growing as it sees more of science. Though the physical types—that is to say, the works of God, as spread out before man, are the same, and the eye visual may be the same—the eye mental is not the same; its power of vision is increased. The omnipotent type is ever the same. It is the imperfect that changes, not the perfect. It is man's power of comprehension and appreciation that enlarges; and as it goes on enlarging, he is enabled to see more of God in all things; and ultimately he will, as I think, see all things in God. And yet priests have dared to say to mind, 'Thus far shalt thou go, and no farther.' They who compelled Galileo to bend the knee to a lie; who shut up the words of the kindest philosopher, and the most comprehensive philosophy from the world; and burnt and destroyed those who sought its diffusion, by the Inquisition, were the great enemies of man; and those who partake of the disposition to repress thought are of the same spirit. The world will not know true religion until we get rid of priestcraft. I had almost said, until we get rid of priests.

EDWARD SEARCH.

THE BIBLE QUESTION.

(Reply to Joseph Barker.)

If our opinion is correct, Joseph Barker is a man of war. He considers the New Testament as tame, servile and pusillanimous, because its doctrine is, 'Refrain not evil, overcome evil with good,' and recommends patience and resignation under afflictions, if the sufferers cannot better their condition. J. B. would overcome his enemies and oppressors with power and lead. He says—'It seems extremely difficult to annihilate European tyranny, or American slaveholding, as long as the Bible is considered of Divine authority. The scriptures represent it as a matter of little importance whether men be slaves or free-men. The scriptures sanction political tyranny and despotism, forbid rebellion against tyrants, and sentence to damnation all who resist existing authorities, requiring men to be subject both to ecclesiastical and political rulers, on pain of eternal ruin; and when they find you proving that the scriptures even require you to obey every ordinance of man for the Lord's sake, without regard to its character, you may depend upon it they will tremble. The world will have to hear the truth, and the sooner they hear it, the better. The hypocrites will tremble for their calling and their hire.' (Did you, Mr. B., just occupy the position of a priest for the sake of the hire? Were you then a hypocrite?) 'And the honest, but deluded, will tremble for the honor of their religion and the salvation of men's souls.' True enough, this makes us have fearful forebodings! as we acknowledge ourselves to be among the number of the deluded. But we have already troubled our readers with an account of such a paroxysm of horror, that we will not again trespass on their sympathies. If Mr. B. goes on to make one discovery after another, of the iniquitous teachings of the scriptures, what shall we do? He has now discovered that the Apostles were the tools and lack-splittes of the despots of their day, preaching submission to their behests, be they right or wrong, viz, they were to obey man rather than God. It is easily discovered, when B. puts us on the track, what the reason was why the great folks treated the Apostles with such distinguished attention. They scarcely ever visited a country or city, but a reception meeting was got up through the influence of the big folks. Some orator or orators would make an adulatory reception speech, addressing them on behalf of their country, or city, of which the following is an example: 'These that have turned the world upside down are come hither also; and these all do contrary to the decrees of Caesar, saying there is another king, one Jesus.' They were specially complimentary to Paul. He boasts of his distinction in this way, 2d Cor. 11: 23—'They greeted him thus: 'What wilt this taberner say? He seemeth to be a setter forth of strange gods. For we have found this man a pestilent fellow, a mover of sedition among all the Jews throughout the world. He teacheth customs which are not lawful for us to receive, neither to observe, being Romans.' They conferred the distinguished honor on Paul, of giving him the privilege of displaying his prowess by fighting with wild beasts at Ephesus. Not only would the Apostles be addressed in a flattering manner, but they would also be presented with tokens of respect; not gold medals, indeed, but something in the shape of chains and fetters, stones and whips well applied; and were accommodated, at the expense of the community, as the people's guests, in public houses, denominated jails, with special orders to the officer in attendance to make their feet fast in the stocks. And as a final reward for their loyalty to the despots, they would not allow them to die as ordinary mortals; thus not subjecting them to the risk of encountering the infirmities of old age, but removing them by a violent death, in the comparative vigor of life; not stretched on the couch of death, in a private chamber, surrounded by a few weeping friends, but they were honored by dying on a public scaffold, or extended on a cross, or broiled before slow fires, their death witnessed by thousands of spectators, vociferating, 'Crucify him! crucify him! Away with such a fellow from the earth, for it is not fit that he should live!'

If the above will be of any use to Mr. B. for the purpose of proving that the Apostles, in their own persons, did obey every ordinance of man for the Lord's sake, without regard to its character, and that the despots in their day considered them their friends and allies, it is at his disposal. But if the discovery has never been previously made, that the scriptures do support political tyranny and despotism, it has done no harm. How has it corrupted the public mind, if it has not been discovered till now? Nor has the Bible had much time to retard the abolition of slavery. You have informed us, that it had not been discovered that the Bible justified slavery, until after British West India emancipation. Now, we do pray you, Mr. B., don't let it out that the Bible sanctions political despotism, and it will do no harm. Do not, by your superior wisdom, enlighten the world. Ignorance is bliss, in this case. What good will it do you to frighten a set of hungry 'priests,' and a class of deluded mortals, keeping them trembling and quaking? And if you don't let it out, it will avert persecution. It seems you have been grievously persecuted, on account of your opposition to the Bible; but you are amply compensated by having the approbation of your own conscience. We hope you will not be called to seal your testimony with your blood! Your class of men has not as yet produced many martyrs. It would be a poor thing to be a martyr for which they know not what. No promise to support them on which they can rely; no support but the vagaries of their own imagination.

Mr. B. most egregiously insults the understanding of the community, to represent them as a set of ignorant dolts, not knowing what the scriptures teach, as he informs them.

Mr. B. brings up a host of warriors, who resisted unto blood against oppression, and represents them as being condemned by Scripture. He has a Cromwell, Hampden, Milton, Pym, Washington, Franklin, Kosuth, and Mazzini. The men he has mentioned considered the Bible the palladium of their liberty; and that it forcibly taught the equality of the human family. The reason is plain: it had not then been discovered, that the Bible was in favor of political oppression, or despotic tyranny. 'In the army of Cromwell, religion was exceedingly popular; that distinguished man himself expounded the Scriptures to his troops. Profanity was unknown throughout the camp. The soldiers spent their leisure hours in reading the Bible.' Kosuth professes to be a firm believer in the Divine authority of the Scriptures. He says, 'The doctrine of Jesus Christ is sublime in its majestic simplicity,' and regrets that no Christian nation is governed by its precepts. 'All things whatsoever ye would that men should do to you, do ye even so to them.' The observance of this rule would banish all oppression from the world. The great Magar has not discovered that the Bible is an obstacle in the way of 'annihilating European tyranny.' It is only a chosen few that can untold the mysteries of the Bible. We do hope they will keep this secret on the Bible! It was not discovered in Washington's day: the revolutionary struggle went on triumphant—the Bible was no obstacle in the way of the car of liberty. Washington, and a great majority of the revolutionary fathers, revered the Bible. Washington had religious services in his camp; and many ministers of the gospel went to the field of battle, with their Bible in their hand. How far they acted with the true spirit of Christianity, we will not now stop to inquire. However, of one thing we are sure, Christianity ever sympathizes with the oppressed and down-trodden, and gives oppressors no quarters, and its weapons are mighty through God. People who wish to play the tyrant always wish to exclude the Bible from their victims.

It would be impossible to make a Bible to please the different schools of anti-Bible divines. Daniel Foster and Henry C. Wright call themselves Christians. They consider Christ's example and teachings perfect. Mr. Foster says: 'I receive Christ's teachings as infallible; give me the words of Christ, and I receive them as wholly true. He occupies to my soul a position which no other teacher does.' [Liberator, Nov. 14, 1851.] Henry C. Wright has expressed substantially the same opinion. Joseph Barker aims his malignant shafts particularly at the teachings of the New Testament, and charges Christ with teaching or approving of gross immoralities! He says: 'Christ allowed of slavery, that is, he considered it lawful.' From J. B.'s manner of reasoning, in charging Christ with considering slavery lawful, his intention is to charge him with considering lying, treason, highway robbery, fornication, adultery, thieving and murder to be lawful! It is discouraging to see the discrepancy in the opinions of anti-Bible men. They agree in one point, that is, to demolish the Bible; but there is a poor prospect of their agreeing on a new Bible.

We suppose a majority of anti-Bible preachers are non-resistants. Henry C. Wright, Daniel Foster, with a great many other anti-Bible men, consider the Old Testament to be diabolical; one principal reason they give is, in their opinion, it justifies war. They peremptorily assert that God never gave a revelation to man, that would justify war, being contrary to the nature of God. Henry C. Wright says: 'God never authorized one of his children to kill another; He must blot out man's present nature, and relations and obligations, before he can, without injustice, invest him with the power of life and death over his brother, to slay him as a penalty for crime in self-defense.' Daniel Foster has expressed the same opinion very pointedly, [Liberator, Nov. 14, 1851.] We have already seen, that Joseph Barker rejects the New Testament as being a revelation from God; one principal reason for which is, if not the only reason, in his opinion it justifies slavery, and other oppressions, because it forbids all war, or the shedding of blood even for the purpose of obtaining liberty. Henry C. Wright and Daniel Foster would not worship the ideal God of Joseph Barker, because he is a God of war; his hands were stained with human blood. They would call him a great many bad names; they would say they did not fear him; they would do him no reverence. He might be Joseph Barker's God, but he was not theirs. Daniel Foster's and Henry C. Wright's ideal God is a being all love, who inflicts no penalties on offenders, pats the cheek, and looks as complacently in the face of the wicked as in the face of the righteous. What would please the former gentlemen's Deity, would be an abomination to the latter gentlemen's Deity. Bible men do differ in opinion, but not radically and essentially; they all acknowledge and believe in the same God and in the same attributes.

We see there is no prospect of anti-Bible divines agreeing on the basis of a new Bible, (not Bible Directory); they differ in the most essential matters; they cannot even worship the same God, and their standards of duty are antagonistic, nor could they live amicably together. Which are right? Both theories cannot be right. If people were left without any final arbiter, in which they could place confidence, to act according to the dictates of their own understandings, the suggestions of their own affections, instincts and consciences, they would soon have as many gods, with different attributes, as are represented in the heathen mythology, and no settled moral standard. We cannot know the essential character of God, but as he reveals himself. All is uncertainty and doubt respecting the moral attributes of God, without revelation. The manifest tendency of infidelity is, to render unstable the foundation of true religion and good morals, and to introduce universal skepticism. Yet such assuming mortals proclaim themselves the benefactors of mankind. And what benefit has mankind received from infidelity? or what reformation has it ever promoted? We most emphatically answer, none; and call for the proof that it has.

We must bring our remarks to a close; we have performed what we considered a duty, and a very painful one, and it has been very imperfectly done, but the widow's mite was accepted.

It pains us to the heart to hear agents of the American Anti-Slavery Society, declaring an exterminating

war against the Bible, thus divesting themselves of their principal weapon of warfare against slavery. As a fellow-laborer in the abolition cause, (in our own humble way,) we do most affectionately admonish you, Joseph Barker, to beware of what you are doing—refrain from waging war against the Bible, lest haply you be found to fight against God. You cannot 'overthrow it.' No weapon that is formed against it shall prosper. If the Bible had been of men, it would have come to nought long ago; it could not have withstood the investigation of the enlightened ages through which it has passed. You deceive yourself, when you suppose you will 'make pro-slavery priests tremble,' by your attacks on the Bible. They rejoice at your course; they consider your attacks as infidel 'outrages,' designed to operate on the Bible, and they will fall harmless at your feet. And they also know you will defeat the cause you profess to advocate, as far as your instrumentality goes; but you cannot defeat the anti-slavery cause, for it is of God and will ultimately prevail. But that your principles will have a tendency, in some measure, to retard it, there is no doubt. And your principles and position will have a tendency to divert the American Anti-Slavery Society of some of the laurels it has so deservedly won. No man has ever got any honor to himself, or to any association to which he may belong, by assailing the Scriptures. God is true to his threatenings. 'Those who honor him, he will honor, and those who despise him shall be lightly esteemed.' And, indeed, no infidel writer to whom we have had access, is deserving of honor, even admitting the subject was justifiable. They have never investigated the question with candor and honesty, but have resorted to misrepresentation of the Bible, and perverted its meaning, which has given people reason to say, that it is either ignorance of the Bible, or malice, or a desire to show superior wisdom and independence of thought and expression, which instigated the attack, and not the love of truth. Recent writers have not even the honor of a claim to originality, but bring up old state objections, which have been refuted over and over again. And, indeed, some are so much in the habit of repeating the same objections, and telling the same story, that a glance at their productions is sufficient to discover the author, without seeing the signature.

J. B., as an agent of the American Anti-Slavery Society, you occupy a very inconsistent position. It highly becomes the members, more particularly the active agents of the Society, to defend the truth of Divine revelation as far as the anti-slavery question is concerned. The Society in its declaration of sentiment says, 'Slavery is not only an infringement on the law of nature, but is also a presumptuous transgression of the holy commandments.' As to its basis, it says, 'With entire confidence in the overruling justice of God, we plant ourselves upon the Declaration of Independence, and on the truths of Divine revelation, as upon the everlasting rock. Now, Joseph Barker, you are the only person, to our knowledge, who has publicly recommended and urged the repudiation of the Divine authority of the Bible, to be adopted on the anti-slavery platform as an anti-slavery measure. How can you charge the people of the United States with inconsistency when they declare their Declaration of Independence, when you have recommended it as an anti-slavery measure to endeavor to prove the holy commandments to which the Society alludes are forgeries, and say you will exert your utmost ability to drag down and trample in the dust Divine revelation, one of the pedestals upon which the Society has declared it is based, as upon the everlasting rock?

With prayers for Mr. Barker's welfare, both temporally and spiritually, we affectionately bid him adieu.
ELIZABETH WILSON.
Cádiz, (Ohio), Aug. 28th, 1852.

From the East Boston Ledger.
'UNDERSTANDEST THOU?'

Several years ago, a something began to be talked of in our country, which had been called Chronology, Phenology, Cereology, &c. The public knew almost nothing about it; but one thing they were agreed upon; that is, that the whole affair was a contemptible humbug, and no mistake! But this opinion has met with a change. And yet I am bound to assert, that even to this day, very few persons can give a correct and complete answer to the initiatory question—What is it? And the very best of our books seem to be poorly adapted to rectify the popular misconceptions of its very identity.

PHENOLISM.

A few years after the introduction of phenological art and science, another something began to be much talked of; a something which was anciently called magic, fascination, 'the occult means of healing,' &c. Two hundred years ago, Helmont, of Germany, and Maxwell, of England, carried it as far as Memory did seventy years ago, 'Animal Magnetism.' Since then, it has had a variety of names, as Mesmerism, Pathetism, Psychology, Pyraurism, &c.

But, whatever name its friends might give it, the public did not fail to christen it *Humbug*, till it was proved to be a legitimate kind of nature; and then they recorded it *Humbug*.

But, what is it? And here, again, is a question to which the public needs an answer; and they can have it.

And why are these subjects so generally misunderstood? I answer, it is because no encouragement is afforded to him who would prepare himself to instruct us. The lecturers, and publications, and exhibitions that are decently paid for, or that even get a hearing, must be adapted to amuse, rather than instruct. People will pay for wonders, when they will not take useful knowledge as a gift.

SPINOLISM.

And similar difficulties attend the subject of spirit-intercourse. We attend circles to witness wonderful manifestations, which are generally 'few and far between.' We read books that tell of the pines, but not of the blanks—books of mysterious facts and loving messages—sometimes splendid messages!—all true, more or less, with the important sections and peculiarities of the eastern vessels through which we receive them. We are charmed with almost superlunary poetry, and beautiful allegories of the very newest of the New Jerusalem.

And, in fact, we have books of moral instruction. We have access to the 'Sacred Roll' of the Shakers. And our own Hammond has given us books of inestimable value, purporting to come from the converted spirit of Paine and others. And in Davis' work on 'Spiritual Intercourse,' we can find excellent instruction upon the nature of the manifestations.

BALLOU.

But my present purpose is, respectfully to recommend to all who wish to have something more than a superficial understanding of the subject, the personal, also, of a little book just published by Bela Marsh. I refer to the Rev. Adin Ballou's Exposition.

The over-skeptical should read it, and especially the over-credulous should read it. It will help them to understand the limits and modifications of spiritual phenomena. Every person who has anything to say for or against the doctrine of spirituality, should read this little fifty-cent book.

Indeed, I do not mean that it gives the whole philosophy of the subject; or that it says as much, by way of facts or arguments, as a larger book might say. But I am sure it is just about the thing at present needed; and, being very small, it is all the cheaper bought, the quicker read, the easier understood, and the better remembered.

The name of the author on the title page is a recommendation to the book; but the succeeding pages bear on their face still higher recommendations.

In conclusion, I remark, that if the excitable portion, on both sides of this question, will carefully study Mr. Ballou's book, it may save them all from that fearful disorder, called 'Rappanomania,' a disorder which seems to manifest more alarming symptoms in some of our opponents, in the religious and irreligious newspapers, than have been hitherto observed in any of our friends in this part of the nation.

W. FELCH.
East Boston, Aug. 26, 1852.

persons, did obey every ordinance of man for the Lord's sake, without regard to its character, and that the despots in their day considered them their friends and allies, it is at his disposal. But if the discovery has never been previously made, that the scriptures do support political tyranny and despotism, it has done no harm. How has it corrupted the public mind, if it has not been discovered till now? Nor has the Bible had much time to retard the abolition of slavery. You have informed us, that it had not been discovered that the Bible justified slavery, until after British West India emancipation. Now, we do pray you, Mr. B., don't let it out that the Bible sanctions political despotism, and it will do no harm. Do not, by your superior wisdom, enlighten the world. Ignorance is bliss, in this case. What good will it do you to frighten a set of hungry 'priests,' and a class of deluded mortals, keeping them trembling and quaking? And if you don't let it out, it will avert persecution. It seems you have been grievously persecuted, on account of your opposition to the Bible; but you are amply compensated by having the approbation of your own conscience. We hope you will not be called to seal your testimony with your blood! Your class of men has not as yet produced many martyrs. It would be a poor thing to be a martyr for which they know not what. No promise to support them on which they can rely; no support but the vagaries of their own imagination.

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